

NEW ENGLAND PASTOR

"One interest will prevail . . . Christ our righteousness."

May/June 2011



NOT IMPUTING THEIR TRESPASSES UNTO THEM

REFLECTIONS ON CORPORATE JUSTIFICATION

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Reflections on the Objective and Subjective by Shawn Brace

I have noticed many times when discussing the topic of salvation, and all that falls under this umbrella, that quite often those who are in the discussion get frustrated with the fact that the other person (or persons) just doesn't "get it." This is perhaps an understatement, of course! Sometimes the discussion can get quite heated and actually be divisive and alienating. Such is a tragedy of magnificent proportions. The Lord desperately wants us to be able to talk about Him without losing respect, love, or interest in the person with whom we disagree.

Even when the disagreement is nowhere near hostile, however, it seems to me that, quite often, the frustration is the result of each person feeling as though the other is not presenting a "balanced" message. Whether the discussion is over forgiveness, justification, sanctification, or anything in between, each party feels as though they, of course, have the perfect balance, and that the other party is overemphasizing one aspect of the subject to the diminishing of the complementary component.

Though I am definitely not the first person to label it as such, what we are essentially talking about is the "objective" and "subjective" truths of the gospel. The first is what God has done and continues to do on our behalf, the second is what we do in response to that.

For example, some people like to spend a lot of time talking about what Christ has accomplished on humankind's behalf. Thus, verses like Romans 5:8 are emphasized, where Paul says that "while we were still sinners, Christ died for us."¹ Such verses are emphasized in hopes that the listener will have his or her heart melted by the overwhelming love that God has toward the world as a whole and the sinner individually.

Of course, those on the "other side of the fence" get frustrated that the first group is preaching "cheap grace," or an

unbalanced presentation of the gospel. So they bring out verses like 2 Chronicles 7:14, where God says, "If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin." Such examples are used to stress man's responsibility.

What inevitably happens is that we find ourselves going from one ditch to the other. Each side reacts strongly to the other side, so the pendulum swings back and forth. Sadly, the innocent bystanders either become confused, frustrated, or a combination of these two—and other—emotions. Others may get discouraged completely and determine that theology—or even simple Bible study—is not a worthwhile pursuit, deducing that we can "never really know." Still, others might tragically leave the church altogether because of the seemingly eternal, and sometimes bloody, tug-of-war.

And it all revolves around the debate between God's role versus man's role in the plan of salvation.

We need to recognize a few things, though. First of all, we need to recognize the great need for humility. The truth is, no human being—save One—has personally achieved a perfect balance of the objective and subjective elements of the gospel. None of us have arrived. Thus, we need one another. Though I have not come to the place of complete agreement with those with whom I disagree, in my personal experience, I have found that I have learned a great deal—and become a lot more balanced—because of my interactions with others.

Secondly, though this will betray my personal biases, I think we sometimes underestimate the power of the proclaimed objective truth in bringing the individual into a subjective experience. Paul makes this point in a number of places, saying, for example, that it is the "goodness of God" that leads us "to repentance" (Romans 2:4). Elsewhere, he boldly proclaims that "the love of Christ compels us" to "live no longer for" ourselves, but "for Him who died" for

us and "rose again" (2 Corinthians 5:14-15). Notice: he does not say that an emphasis on man's responsibility leads us to repentance or into an experience of living for Christ. Rather, it is God's goodness and Christ's love that does so.

This does not mean, of course, we neglect an emphasis on the subjective responsibility of man. It is to say, however, that we *must* present the subjective element firmly rooted and grounded in the objective work of Christ. To do otherwise inevitably leads to an old covenant experience. Emphasizing the objective realities of the gospel, with very little—or no—emphasis on the subjective, leads to the opposite of course. But I am not convinced, based on the above verses from Paul and the inspiration of Ellen White, that placing a greater emphasis on the objective than the subjective is necessarily unbalanced. Again, it is the goodness of God that "leads to repentance."

Lastly, I hope you will give some prayerful consideration to the article by Fred Bischoff in this present issue. He spends time sharing his reflections on "corporate justification," a topic that is very much grounded in the objective elements of the gospel. I can assure you that Fred has a high respect for man's subjective responsibility. And I can also assure you that, when properly understood, this concept, instead of removing man's responsibility in the salvation process, actually establishes it.

May we all "look" to Jesus, who is the "author and perfecter of faith" (Hebrews 12:2, NASB).

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¹ Unless otherwise indicated, Scriptures are taken from the *New King James Version*.

Shawn Brace pastors the Bangor and Dexter churches in Maine. He and his wife, Camille, have a beautiful son, Camden, and they just welcomed their daughter, Acadia, into the world on February 9. When Shawn isn't busy pastoring, he loves spending time outdoors—especially photographing the beauty of New England.

“Not Imputing Their Trespasses unto Them” —Reflections on Corporate Justification

by Fred Bischoff



Our title is taken from 2 Corinthians 5:19, where Paul speaks unequivocally of

God’s universal accomplishment “in Christ” in legal terms, wrapped in a relational context.¹ From the constraining “love of Christ” (5:14), through the “reconciliation” He is achieving (5:18, 19), to the received “grace of God” (6:1), this is no purely legal act on His part. The law that defines it flows from His heart, describing who He is at His very core. Let’s consider the extent of this accomplishment in breadth (who all are included), in depth (what was accomplished), and in length (how far this goes).

Breadth, Depth, Length

Paul uses universal terms to describe the breadth. From the double “all” in 5:14, repeated singly in 5:15, to the “no man” in 5:16, and “the world” of 5:19, Paul shows an inclusiveness in Christ’s death and reconciliation that excludes no one, and therefore demands of all (“they which live”) a new motivation of living—“not henceforth unto themselves, but unto Him which died for them, and rose again” (5:15). If His love and grace are not universal, then the appeal and demand that flow out of His salvation act are likewise limited. Paul sees *no limit* to these foundational realities. He was empowered by the Spirit to convey to everyone he met that they were included. This was the heart of his evangelistic effectiveness.

Paul describes a similar expanse in the depth of what was accomplished: “All died” (5:14).² This then was a corporate death, in a representative Head.³ More than taking simply our sins to the cross, He took us there. That is, He did something at the cross to the flesh that we all share that teaches us to view no man from that perspective (5:15).⁴ Paul’s paradigm elsewhere consistently pits the Spirit against

the flesh.⁵ Thus “the law of the Spirit of life in Christ Jesus” began something for every human being in bringing freedom from “the law of sin and death”⁶—those things which separate His creatures from Him. The reconciliation of the world reached its defining act at the cross, because “God was in Christ” (5:19), and there He “made Him to be sin for us” (5:21).⁷ His success in being “obedient unto death”⁸ assured He was dying for our sins, not His. But this condemnation that resulted in His (our) death was not the only thing that happened. He also revealed faith and love (the heart of being “obedient”) that effectively manifested the righteousness (justice) of God that showed Him to be both righteous (just) and the justifier of the sinner.⁹ Thus Paul could affirm that in this act of reconciling the world, God also is “not imputing their trespasses unto them” (5:19).¹⁰ The resurrection affirmed His success in taking our condemnation and nailing it to the cross in Himself.¹¹ He not only “died for all”—He “rose again” for all (5:15).

Paul weaves into this description of the gospel its intent—the length to which its accomplishments reach—and the implied limits the human response can place upon it, in regards to that individual’s experience of it. God’s goal in giving to the extent described is to draw sinners into similar selfless giving, living “not henceforth . . . unto themselves, but unto him which died for them, and rose again” (5:15).

The process has begun for each (thus they “live”), but *what happens if one does not want to move along with it*, to build on the foundation God has laid in Christ, the foundation on which one’s very existence currently rests? The gospel teaches us to see all others through the eyes of the Spirit, not “after the flesh” (5:16). *What if one refuses to receive that perspective, and/or keep it to the end?* Those who grasp the reconciling act of Jesus are thereby commissioned to share the news of what they have received, “the ministry,” “the word of reconciliation”

as “ambassadors for Christ” (5:18-20). *What happens if one does not give what he was given?* The destiny of the plan is this—once again being “made the righteousness of God in Him” (5:21). *What if one resists the process to that goal, intensely practical in its workings?* Perhaps the all-inclusive picture—true in its seed form, revolutionary in its birth, but awesome in its fullness—is that “in Christ” each is a “new creature”—“all things are become new” (5:17). *What if one still loves the old, and finds some aspect of the new unacceptable to him?* Paul’s warning is clear—Christ and he (“workers together”) “beseech” each and all to “receive not the grace of God in vain” (6:1).

Applying to Imputing

In the heart of our passage, wrapped in explicit words of reconciling, we find our title, the strong negative affirmation of the negative—of how God is *not* handling our negative condition. Here two negatives indeed make a positive. “The world” is “dead in trespasses,” as the cross alone could reveal.¹² But God “in Christ” is “not imputing their trespasses unto them.” Consider the verb (*logidzomai*) and the noun (*paraptoma*). Christ was “numbered with the transgressors”¹³ so that we would not be counted such *without Him*. He was “delivered for our offences”¹⁴ so that they would not be counted to us *without Him*.

The salvation dynamic shows how, with Jesus’ being reckoned one of us, a stream is flowing from the heart of God to humanity that is described also in the positive equivalent of “not imputing . . . trespasses.” This positive word is “justification.”¹⁵ This describes our being “numbered” with “the Just One.”¹⁶ It occurs twice in the entire New Testament, both in adjacent chapters of Romans. The breadth, depth, and length are explicit in both locations.¹

Who was delivered for our offences, and was raised again for our justification. (Rom 4:25)

A literal translation of this verse better captures the dynamic of the prepositions

that connect the cross and the resurrection with what lay behind each. “Who was delivered up because of our offences, and was raised up because of our being declared righteous.”¹⁸ Our offences¹⁹ led to His being “delivered up.”²⁰ The parallel structure informs us therefore that “our justification” led to His being “raised up.” The sequence of events is the following: Humanity’s offences stirred Him to give His life for us, an action that culminated on the cross, but also met the needs of all offences, counting them against Him in our place, “not imputing” offences to any apart from Him, *and the success of this justification was shown in His resurrection.*

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Rom 5:18)

Paul describes here the events in salvation history in another parallel structure, this one of affirmative contrasts. However, he uses the same preposition of origin as in 4:25, but adds in both parallels two uses of a preposition of consequence.²¹ Because of “the offence of one” head of the race, Adam,²² the consequence led “into all men” and “into condemnation.”²³ This half of the parallel is essential in realizing the need. It is not part of the gospel, but precisely that to which the gospel has brought solution. “So then as”²⁴ the need arose, “even so” God met it.

Paul’s summary of the gospel solution follows precisely the same structure of the human need. Because of “the righteousness of One” new Head of the race, the “man Jesus Christ,”²⁵ the consequence led “into all men” and “into justification of life.” The foundation of the need could not be more clearly laid alongside the foundation of the solution. The corporate results of each head (the body’s involvement with its respective heads) are concise and comprehensive. Paul in essence is saying that because Adam’s offence led into condemnation for all (with death, the end result²⁶), God found a way because of Christ’s righteousness (His obedience unto the corporate death) into justification of the life of all sinners. *God has justified (and is just/justified in), keeping all sinners alive.* If this cannot be seen to be

the foundation of the solution, it is doubted that any other description from Scripture will suffice. But there are more examples of this principle.

Closing Observations

If what we have seen is an accurate reflection of the foundation of salvation, it must be a function of “faith which worketh by love.”²⁷ Paul asserts that this is the only thing that has power to overcome in this situation, in which justifying grace is needed. In some fundamental sense of atonement that we must come to appreciate better, “love covereth all sins.”²⁸ Careful observation reveals the simplicity of God’s plan. He did not have to invent some new thing to solve sin. He simply had to reveal more of Himself. Faith was expressed to rekindle faith, and love for love. They will find a response in the hearts of “a great multitude.”²⁹ They will be seen to be sufficient to solve the cosmic crisis.

The implications and extrapolations should be considered. Some acknowledge the dimension of God’s forgiveness preceding the human response of faith, but desire to exclude it from “justification by faith.”³⁰ A simpler explanation is that it is God’s faith,³¹ revealed in the faith of Jesus,³² which is responsible for this foundational dimension. When responsive human faith appears in answer to creative divine faith, another dimension of justification is realized, with broader and deeper implications for that individual. The final judgment declaration in Revelation addresses the final goal in the process. “. . . He that is just, let him be justified still . . .”³³

Let’s close by asking a few probing questions about a series of Bible passages, questions that may shine a light on more of this dynamic, particularly a justification by the faith of Jesus.

- Can we see in the fig-tree experience a clear reference to a justification by faith that is not at all a consequence of man’s faith, but has that as its goal? “Have God’s faith.” (Mark 11:22; compare 11:25).³⁴
- Does God ask us to forgive others in a way He does not? “When ye stand praying, forgive, if ye have ought against any.” (Mark 11:25; see Ellen G.

White, *Thoughts from the Mount of Blessing*, 113, paragraph 3).³⁵

- On the flip side, does Christ’s forgiveness at the cross not provide us an example? “Father, forgive them; for they know not what they do.” (Luke 23:34; compare 1 Peter 2:19-24). Is this forgiveness a function of the faith described in Ellen White, *Lift Him Up?* “Christ would never have given His life for the human race if He had not faith in the souls for whom He died.”³⁶
- Who carried the debt in the parable of the king, until the time came to “take account of his servants” (Matthew 18:23)? Who carried the debt later in the story, and what was it called, in relation to the servant who had no sense to repent or to ask for mercy (18:26, 27)? What did the king call the servant’s insistence on his own ability to pay, and how could the king have such a view (18:32)? Did this servant ever manifest faith? Did he ever stop trusting in creature merit? Did the King’s forgiveness of him last forever, and if not, what determined the loss of its eternal quality (18:33-35)? Do the positive implications of the negative conclusion show a King whose plan, from His desire, is to forgive from His heart every one of His servants all their debts for eternity (18:35)?
- Can we clearly see the opposite of justification? Can we see how “neither do I condemn thee” is justification? Is this how the individual application of the corporate “not imputing” looks? (John 8:11; Romans 5:16, 18).
- Can the act of not imputing trespasses be shown to equal justifying sinners? (2 Corinthians 5:19; compare Romans 4:7, 8).
- Can we find a dimension of justification that leads to repentance rather than follows it? Does forbearance and longsuffering precede or follow repentance and confession? (Romans 2:4). Can one have forgiveness without forbearance, or forbearance without forgiveness?
- The faith that reveals righteousness, grace, and redemption, is intended to lead to what human response?

(Romans 3:3, 22-24).

- What was in Jesus' look at Peter while the curses, oaths, and denials were fresh on his lips, that led to his remembering and weeping bitterly? (Luke 22:61; 2 Peter 3:9; see Ellen G. White, *The Desire of Ages*, 713, paragraph 1).³⁷
- If there is a corporate justification (that reaches all individuals), whose eternal justification is the inevitable result of it? (Romans 3:3, 4; compare Revelation 15:3; 16:5,7; 19:2, Strong's #1342)
- Can we see the process paradigm in each of the "if" statements of 1 John 1:6-10? Could it be that just as in each of the "if we" statements of verses 6, 7, 8, and 10 where the "if we" action shows a following action or reality *that already is in existence* (rather than leading to it), so the "if we" of verse 9 is simply an evidence of the following realities already functioning at some basic level? For sure our confession does not lead to His being faithful and just. Was He not that all along? Could the subjunctive mood of both "forgive" and "cleans" in verse 9 simply imply that the process has not yet been finished, and its continuance is contingent upon our positive, confessing agreement? If not, what does the indicative mood of "cleanseth" in verse 7 indicate? Can cleansing by Jesus' blood occur without forgiveness/justification?

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- 1 Unless noted otherwise, all scriptures are taken from the *King James Version*.
- 2 ASV (Grammatical details in the Greek are taken from the *Textus Receptus*.) Using the same second aorist verb to describe the death of all that he used for the death of Christ, Paul leaves little room to see the universal death other than that in which all sin was dealt with, and thus all sinners. (See 1 John 2:2.)
- 3 That Christ is the head, not just of the church (those who acknowledge His headship), but of the entire human race, is shown by multiple evidences (1 Cor 11:3; 15:22, 45; Col 2:10; see also Ellen G. White, *In Heavenly Places* [Washington, D.C.: Review and Herald, 1967], 13, paragraph 3; Idem., *The Upward Look* [Washington, D.C.:

Review and Herald, 1982], 195, paragraph 2).

- 4 Paul's view ("know" in this verse, using *eido*) echoes Jesus' words to Nicodemus. Only as we are born of the Spirit can we see (*eido*) these heavenly realities (John 3:3). Paul describes here and elsewhere the basis of the process leading to such birth. For example, Jesus "condemned sin in the flesh" (Rom 8:3), clearly the flesh of all humanity (8:2). This accomplishment severed sin and the flesh from "the world" (John 1:29), enabling a new identity.
- 5 See for example Rom 8:4-6, 9, 13; 1 Cor 5:5; Gal 3:3; 4:29; 5:16, 17; 6:8; Phil 3:3. He follows Jesus in this (Matt 26:41; John 3:6; 6:63).
- 6 Rom 8:2, 3. This universal freedom is not at the level of the new birth, but is akin to conception, the origin point where a new existence/identity begins unconditionally, totally without the will of the individual. We are probing both the legal terms that describe this, and the historical event that accomplished it. One description of this foundation, expressed in freedom terms, is the third sentence of Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press, 1940), 466: "Under the influence of the Spirit of God, man is left free to choose whom he will serve." The verb "made free" (*eleutheroo*) in Rom 8:2 is used in its seven New Testament occurrences to describe the entire process of being freed from sin, the flesh, and death.
- 7 The participle "reconciling" in 5:19 is present tense. In that process the cross stands as an accomplished act ("made" in 5:21 is aorist). Paul describes elsewhere Christ's being made sin as when He "condemned sin in the flesh" (Rom 8:3; aorist), and was "made a curse for us" (Gal 3:13; aorist).
- 8 Phil 2:8.
- 9 Rom 3:21-26. In verse 26, the noun (righteousness/justice, from *dikaiosune*), adjective (righteous/just, from *dikaos*), and participle (justifying, from *dikaioo*), form a trio of words of the same family, whose defining dynamic is faith that works by love. When we see the faith through this passage (verses 22, 25, 26) as the faith of Jesus (the "them that believe" of verse 22 being the only phrase focused solely on the human response), we see that Paul is explicit that the faith of Jesus is what has demonstrated (*phaneroo*; verse 21), and what the Godhead used for the showing of (*endeixis*, verses 25, 26), God's righteousness/justice. Verse 26 ends literally, "out of faith of Jesus."
- 10 Present tense.

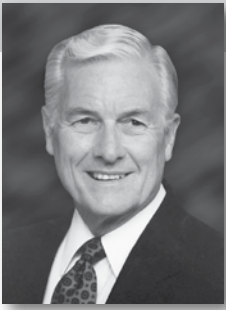
11 This is a core meaning of Col 2:14.

- 12 Compare Eph 2:1, 5 with the cost of "trespasses"/"sins" (trace the word *paraptoma* through these texts), revealed "through His blood," thus the "redemption," equated with "the forgiveness of sins" (Eph 1:7).
- 13 Mark 15:28; "numbered" is *logizomai*.
- 14 Rom 4:25; "offences" is *paraptoma*.
- 15 *Dikaiosis* (from the same large family of words noted in Rom 3:26, having the *dik* root).
- 16 1 Pet 3:8 (compare Acts 7:52; 22:14; Hab 2:4 LXX). Can we see the reconciliation inherent in being thus numbered?
- 17 While the verb form (*dikaioo*, used 40 times, mostly by Paul) addresses the spectrum of the process, this noun's focused and restricted use speaks most strongly of the beginning of the process, totally in the hands of God, due to the condemned, hopeless state of all humanity. This beginning establishes the framework for the whole. That God would do this for all at the root level shows His intent for all for the entirety of their existence.
- 18 *Young's Literal Translation*; "because of" appears a better translation of *dia*.
- 19 Again, the *paraptoma* that 2 Cor 5:19 states God is "not imputing" to the world, here clearly imputed to Him.
- 20 *Paradidomi* is used repeatedly for what the Father did to the Son (Matt 17:22; 20:18; 26:2; Luke 24:7; Rom 8:32) and the Son did Himself (Eph 5:2, 25), as seen in God's wrath against sin (Rom 1:18, compared with 24, 26, 28).
- 21 *Eis*, as "into" a consequence; in the KJV the supplied phrases "judgment came" and "the free gift came" use nouns from the parallels in verse 16, where the KJV translates *dikaion* as "justification," the only time it renders this word such (the other nine occurrences translated as "righteousness," "ordinance," and "judgment").
- 22 *Dia* is again the preposition "by" in the verse. "Offence" is again *paraptoma*. Adam is explicitly identified in verse 14.
- 23 *Eis* occurs with each noun.
- 24 ASV rendering of *ara oun hos* ("therefore as" in KJV)
- 25 In verse 15 Paul has identified this other Head.
- 26 Verse 12 is explicit on this.
- 27 Gal 5:6; see also 4, 5. Paul is explicitly excluding one's circumcised state as the solution, but extends this exclusion to "law" in general. The law as such defines the problem but does not solve it.

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God At Risk

by Herbert E. Douglass



The big view of the cosmic conflict between God and Satan, good and evil, can be reduced to one word: *freedom*. And

perhaps reduced to one mysterious text: “the Lamb slain from the foundation of the world” (Revelation 13:8; compare 1 Peter 1:19, 20). If God had not given freedom to created intelligences, we would not have had evil arise in a perfect universe.

Philip Yancey saw it clearly: “that risky act of rescue — ‘the Lamb that was slain from the creation of the world’ — lies at the heart of Christian belief.”¹

God put Himself at risk when He decided that love was worth the risk! So, as far back as anyone can possibly think, God began to pay the cost of freedom. This decision to give freedom to created intelligent beings is probably a decision no created being would have dared to make! Why? Who would want to give freedom to anyone when it could be seen in advance how freedom would be abused?

So why did God go ahead? Because He knew there was no other way to have a loving universe wherein trust and appreciation would flourish! Does anyone think that I have been forced to love my wife all these years? That somehow we have been programmed to “love” and that we did not have any choice in the matter? Hardly! You don’t know my wife!

Freedom and love need each other. Freedom is the atmosphere in which love flourishes. The *ability to choose* one’s highest desires and the *ability to pursue* one’s personal potential is an atmosphere that only an incredibly Loving Person could provide. Freedom and genuine love coexist as do the two sides of a windowpane—one can’t have one without the other!

But the cost! What if one loves, but is not loved back? That is probably the greatest hurt! Some men and women never get over the heartache of watching

sweethearts or spouses walk away for someone else. Parents never get over the anguish of watching their children go down dead-end roads, suffering the pain of unintended consequences, sooner or later. So the question: if parents saw it all in advance, would they want children?

Yet, God saw it all in advance. He has been paying the cost ever since. If we want to get a peek at how much freedom has cost God, watch Jesus die! But the Cross is only a momentary peek! The Cross is forever the symbol of freedom and of what has been happening to God since the “foundation of the world.”

When God gave the universe freedom,

God put Himself at risk when He decided that love was worth the risk! So, as far back as anyone can possibly think, God began to pay the cost of freedom.

He gave Himself a forever heartache. Measure His heartache by thousands of Holocausts, such as the Jewish horror in Nazi Germany. Think of the agony wrapped in millions of tornadoes, earthquakes, tidal waves/tsunamis and zillions of wars. How many parents have seen their children die first, many from awful diseases or accidents! What was their anguish? Multiply it by billions! God saw all that and felt it all and still thought you and I and the angels were worth it! Worth all that divine heartache that has been piling up “from the foundation of the world”! Amazing hurt is built into love and freedom!

Could there have been any other way? Not if freedom was worth the cost! Not if God wanted a universe that could respond to His love and share His glory. God is the Cosmic Lover (1 John 4:8, 16). The reason

He reveals Himself is because He is love, and love is constantly self-communicating, seeking out those He loves, rejoicing in those who love back. Emil Brunner said it so well: “He is the One who wills to have from me a free response to His love, response which gives back love for love, a living echo, a living reflection of His glory.”²

Love can happen only when intelligent beings can respond, without coercion and in perfect freedom.³ No one can be forced to love. Love must be free to choose. And lovers must be free to respond. That’s why freedom and love exist only when created beings are able to respond (that is, response-able); human beings, however, can be *ir*responsible, but never *un*responsible. If they respond in love to a loving God and His will (the New Testament attitude of “faith”), they, whether angels or humans, are truly responsible, fulfilling their destiny; if they say “No” to God, they are irresponsible, not unresponsible.

But there is nothing in the Bible that even hints that the ability to say “No” is part of God’s design for this universe; the “No” is simply the dark side of freedom. God frequently is interpreted in the Bible as the Church’s lover (Hosea 2:16; Ephesians 5:25-27), that He [Christ] is longing for His bride to “make herself ready” for “the marriage supper of the Lamb” (Revelation 19:7-9). Yet, a lover, even God, can be rejected. How else to understand the Lover’s lament: “How can I give you up, Ephraim? How can I hand you over, Israel?” (Hosea 11:8.)

And that is God’s risk—a universe of people divided between those who would say, “Yes” and those who would say “No.” To make the risk even more painful and scary, He had to risk watching even His “bride” misuse His love, misrepresent His intentions, and “make love” with His rival, Satan himself!⁴

Even though He saw it all in advance, as soon as He created Lucifer there was no turning back! He was willing to be “slain

from the foundation of the world” (Rev. 13:8) in order that His grand design of a universe populated with trusting, loving individuals could eventually be realized—in an eternally secure universe that, one day, would never again have a rebel say “No” to the overtures of love.

Further, God, the Cosmic Lover, will not give up wooing His reluctant bride—His chosen people who wanted His name but not the responsibility of love. God would not give up on His restless, wayward bride. He does everything He can to help her get herself ready for the “wedding” (Rev. 19:7-9)! Imagine that! The Creator and Sustainer of the universe motivated by a love more personal and intense than that of a human lover, more tender than a nursing mother—all that boggles my mind. What could be a greater reason to help Him get us ready for the wedding?

God knows three things: 1) He knows His own ability to be patient and 2) He knows that some in every generation will say “Yes” to His overtures and will rightly represent Him in saying what is right about Him. Further, 3) He knows that with the accumulated record of such people flooding the world of later generations who also are being constantly wooed by His Spirit, eventually He will have a significant witness (Matthew 24:14) through whom and on whom He will rest His case. He will not rest until He has

“sealed the servants of our God on their foreheads” (Revelation 7:3), those who have “the Father’s name written in their foreheads. . . . These are the ones who follow the Lamb wherever He goes And in their mouth was found no guile, for they are without fault before the throne of God” (Revelation 14:1,4,5; see also Revelation 22:4).⁵ Such people indeed help secure the universe forever!

Love wins, but also loses. Love remains but some angels and human beings will turn away their faces forever. Such spurning of God’s love has been God’s risk from the beginning. Perhaps Jesus revealed the heart of God most clearly when He said shortly before His own people murdered Him: “O Jerusalem, Jerusalem, . . . How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (Matthew 23:37, 38).

The risk of granting freedom was not only that God should have a forever heartache. He would also put Himself on trial! He would be charged with the meanest, most unfair accusations that could be leveled against anyone! For millennia, it has seemed that Satan with his accusations has been winning. More people, it seems, have believed Satan’s lies about God than those who have had faith in His Word, His promises, and His trustworthiness.

And such is the essence of the Great Controversy! But God will be vindicated!

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- 1 Philip Yancey, *Rumors of Another World* (Grand Rapids, Mich.: Zondervan, 2003), 116.
- 2 Emil Brunner, *The Christian Doctrine of Creation and Redemption* (Philadelphia: The Westminster Press, 1952), 55.
- 3 C. S. Lewis said it well: “Free will is what has made evil possible. Why, then, did God give [created intelligences] free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having.”—*Mere Christianity* (San Francisco: HarperCollins Publisher, 1952, 1980), 48.
- 4 Hos 2:14-20; Rev 19:7-9.
- 5 As C. S. Lewis said so well regarding the future of good and evil: “Finality must come some time, and it does not require a very robust faith to believe that omniscience knows when.”—*The Problem of Pain* (London: Collins, Fontana Books, 1957), 112.

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- 28 Prov 10:12. This clearly is for the saving of sinners, not the excusing of sin. The cross condemns sin while justifying sinners.
- 29 Rev 7:9. The freedom carried by this faith/love demands that, though all be included in the beginning of this process, not all be forced to its end (the context of Rev 7). The failure of God to have all justified and reconciled at the end does not prevent the great controversy from being ended. His faith and love will be effective to bring it to a successful conclusion, the root of which is His righteousness, not that of all of His creatures (Rom 3:3, 4).
- 30 For example, see Woodrow W. Whidden in *E. J. Waggoner—From the Physician of Good News to Agent of Division* (Hagerstown, Md.: Review and Herald, 2008), 74, paragraphs 1 and 2.
- 31 This faith is addressed in Rom 3:3; Mark 11:22,

- and Hab 2:4 LXX. Based on these and other evidences of faith being a divine dynamic (such as 1 Cor 13:7, Gal 5:22), one must not assume each time faith is mentioned that it refers to the human response solely.
- 32 Such passages as Rom 3:22, 26; Gal 2:16; 3:22; Phil 3:9; and Rev 14:12 address this faith, if *pistin* *Iesou*, is seen in the subjective genitive.
- 33 Rev 22:11, *Douay Rheims Version*.
- 34 *Bible in Basic English*. Compare other translations for this use of the subjective genitive (*Douay Rheims Version*, *Emphatic Diaglott*, *Green’s Literal Translation*, *Young’s Literal Translation*).
- 35 Ellen G. White, *Thoughts from the Mount of Blessing* (Mountain View, Calif.: Pacific Press, 1955), 113, paragraph 3.
- 36 Idem., *Lift Him Up* (Hagerstown, Md.: Review

and Herald, 1988), 221, paragraph 4.

- 37 Idem., *The Desire of Ages*, 713, paragraph 1.

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by Kristin McGuire

View from the Pew

I am slightly autistic. I say this not because I have been professionally diagnosed but because I have

compared myself with someone who was diagnosed. Recently, my sweet nephew invited the family to a culmination of his study of what he called learning *differences*. During his presentation to about a hundred people at his school, he divulged the fact that he had been diagnosed with Asberger's Syndrome, which is on the Autism spectrum, when he was a high school sophomore. Some of the symptoms of this learning difference are 1) anxiety and awkwardness in social situations that normally do not cause anxiety and 2) extreme focus on a certain interest or activity (which, for him, is writing, which he does very well). His learning difference is not all bad because, in addition to his having become an excellent writer because of his built-in proclivity to focus on just that, he has also become a very caring and socially adept individual who has won the hearts of all who know him.

The point is, from my own experience and the example of my nephew, I can see that weakness fosters strength. We tend to work hard and become good at things that are at first difficult for us.

What's really interesting about this is that it's biblical.

Speaking of several Bible heroes and the prophets, Hebrews 11:34 says they "quenched the violence of fire, escaped the edge of the sword, *out of weakness were made strong*, waxed valiant in fight, turned to flight the armies of the aliens."¹

Paul also wrote of his weakness: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that

it might depart from me. And he said unto me, My grace is sufficient for thee: for *my strength is made perfect in weakness*. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for *when I am weak, then am I strong*" (2 Corinthians 12:7-10). He also wrote that God "hath chosen the foolish things of the world to confound the wise; and God hath chosen *the weak things of the world to confound the things which are mighty*; And base things of the world, and things which are despised, hath God chosen, [yea], and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (1 Corinthians 1:27-29).

As I contemplate the strength of weakness, so to speak, my thoughts turn to the incarnate Lord Jesus Christ who

As I contemplate the strength of weakness . . . my thoughts turn to the incarnate Lord Jesus Christ who voluntarily encumbered Himself with the weakness of humanity, resulting in eternal salvation.

voluntarily encumbered Himself with the weakness of humanity, resulting in eternal salvation. Speaking of Him as our High Priest, Hebrews 5:2 and 7-9 says that He "can have compassion on the ignorant, and on them that are out of the way; for that he himself also is *compassed with infirmity*. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made

perfect, he became the author of eternal salvation unto all them that obey him."

Of Jesus, Matthew writes, "He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt]. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but *the flesh [is] weak*. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words" (Matthew 26:39-44).

Regardless of whether or not I have Autism, I can safely be extremely focused on the human suffering of Jesus. My spirit will be braced to endure difficulty, and my life will be a light to others who will, in turn, enlighten others. "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:16-18).

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1 All Scriptures are taken from the *King James Version* and all emphases are mine.

Kristin McGuire writes from Topsham, Maine. She lives there with her husband, Norman, and their four children, Tim, Becky, Shawn, and Gavin. Before becoming active in the local church in music ministry and Sabbath School work, she served in full-time restaurant evangelism for four years and Bible work for three years after that. In 1984 she both graduated from Purdue University with a BS in General Management/Marketing and was baptized into the Seventh-day Adventist Church. She enjoys tennis, as well as cooking, walking, reading, and writing.

What Has Prayer Got To Do With It?

by Kelly Veilleux



“What has prayer got to do with it?” I sat back in my chair and pondered that question. I was at a gathering of Prayer Leaders from

around the North American Division. We were talking about various prayer events and activities that were going on in our area, and I had just told the group about the wonderful project that Northern New England Conference Prayer Ministries is sponsoring called “Righteousness by Faith Rallies.” And then came that question: What does prayer have to do with righteousness by faith?

The only way I can answer that question is to tell you what God has done in my life. After all, personal testimonies are worth much more than any eloquent words!

I am a 5th generation Seventh-day Adventist and a product of Adventist Christian education. Mine is not one of the “success stories”; rather, it’s one with a lot of pain and baggage as a result of teachers and Pathfinder leaders that were not so “godly.” Knowing “how to act” like an Adventist came easily for me, but knowing Jesus as my Savior came only many painful years later.

One Sabbath in the spring of 1995, I came home from church feeling very empty. I was very active in my home church, serving in several offices, but that day I realized I was only “playing church.” I remember saying out loud to God, “If this is as good as it gets I don’t want to play anymore.” Little did I realize that was the moment for which God had been waiting, the moment when I had come to the end of my abilities and recognized my emptiness.

Just a few months before that experience, God had prompted my mother to send me the book *Let Prayer Change Your Life* by Becky Tirabassi. I had set the book aside, having no interest in the subject of prayer. At that moment, however, when I recognized my emptiness, the Holy Spirit

prompted me to pick up that book. I guess you could say the rest is history! Prayer has certainly changed my life!

But what about the question of righteousness by faith and prayer? What do they have to do with each other? The answer is: “Everything.” During the last 16 years that is what God has been teaching me. I have known the Seventh-day Adventist doctrines since childhood, but it has only been in the last few years that I have become a student of prayer. As I sit daily at the feet of Jesus, He has been teaching me about His righteousness, His justification, and His sanctification. There was a time I was intimidated by such big words as these. But no more. I love how Jesus comes near to us when we’re brokenhearted and makes Himself known to us. As He draws me into His presence day by day, inviting me to “taste and see that He is good,” to feed on His Word, and to talk and listen to Him via the gift of prayer, I have come to really *know* Him with my heart—not just my head.

This is what Righteousness by Faith is to me: I know that Jesus paid my debt of sin on the cross of Calvary and now I am justified; and because I am justified, He gives me His righteousness, which is His perfect obedience to the law of God, His holiness and goodness. He imparts that righteousness to me through the indwelling of His Holy Spirit. As I daily submit to His authority in my life and in my heart, I invite Him to come in and abide in me. He then can live out His righteousness *in* me. I have come to understand that He is both my sin-pardoning Savior and also my sin-delivering Savior!

Because I am human, I have a sinful nature; but God is teaching me that I don’t have to be held hostage to that nature. With His Spirit living in me, I can resist temptation—James 4:7-8 becomes a reality: “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.”

The *agape* love of my Heavenly Father and my Savior Jesus Christ is motivating me to *want* to live in obedience. No, I’m

not perfect, but *He* is! His Love draws me to choose to use that precious key—prayer in the hand of faith—to unlock heaven’s storehouse. There He provides all that I need to be an “over-comer.” This is one of my favorite Ellen White statements:

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.¹

You see, I like things simple. The “nutshell” version is something that will stick in my mind and thereby become reality in my daily life. These two “nutshell” statements, for instance, have become very meaningful to me as I learn to trust Christ more and more fully: “Christ *in* me, the hope of glory,” and “Victory *in* Jesus.”

So, what does prayer have to do with righteousness by faith? Everything! It is through prayer that I experience the fullness of Christ’s justifying, sanctifying, and redeeming righteousness. It is through prayer that I experience the fellowship of Christ *in* me and of myself *in* Christ.

I hope you will join us for the next Righteousness by Faith Rally. The upcoming dates, details, and locations are in the back of this magazine, or for more information visit

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A Promise Kept—Part 2

by Ron Duffield

This article is Part 2. Part 1 appeared in the March/April 2011 issue,

—Editors



The Lord desired that Ellen and James White be free from their other labors so she could spend time

in writing more fully the themes of the great controversy.¹ Living in Battle Creek, where James was editor of the *Review*, did not leave them time for this work. Their plan was to leave in the summer of 1881 and head west to California where Ellen could devote more time to writing. But as James considered the condition of things in Battle Creek in the weeks that followed, he came to the position that he would rather die than live to see changes come into the work for which he had poured out his life and soul. Within days, however, he developed a severe sickness and by the end of the week it was evident that unless the Lord healed him, he would pass to the grave. It was there, as Ellen White sat by the side of her dying husband, that the Lord gave her a promise for the future of the work:

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverishness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. *I have workmen that shall take hold of this work.* Fear not; be not discouraged; it shall go forward.

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand at my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, *with the understanding that God was to bring an element in this work that we have not had yet.*²

After James' death, Ellen White was at the point of death herself. When she recovered, she sought the Lord's will for her life. In an interesting dream, she received her answer. Her work of writing was of utmost importance; sharing through pen what God had shown her years before and that should be put before the people. She was also shown that more precious jewels of light were to be shared with God's people:

A few days since I was pleading with the Lord for light in regard to my duty. In the night I dreamed I was in the carriage, driving, sitting at the right hand. Father [James White] was in the carriage, seated at my left hand. . . .

He looked very sad. He said, "The Lord knows what is best for you and for me. My work was very dear to me. We have made a mistake. We have responded to urgent invitations of our brethren to attend important meetings. We had not the heart to refuse. . . .

"Now, Ellen, calls will be made as they have been, desiring you to attend important meetings, as has been the case in the past. But lay this matter before God and make no response to the most earnest invitations. Your life hangs as it were upon a thread. You must have quiet rest, freedom from all excitement and from all disagreeable cares. We might have done a great deal for years with our pens, on subjects the people need that we have had light upon and can present before them, which others do not have. Thus you can work when your strength returns, as it will, and you can do far more with your pen than with your voice."³

After Ellen White recovered following the death of James, she moved to Healdsburg, California, to seek rest and quiet where she could once again take up her work on volume 4, *The Great*

Controversy.⁴ In late August, while in Oakland, she suffered serious illness that lasted several weeks. As she began to recover, she pleaded to be taken to the Health Retreat at St. Helena, but she did not improve. As the time for the California campmeeting to be held at Healdsburg drew near, she requested to be taken back to her Healdsburg home. She wished to be strong enough to bear her testimony at the campmeeting.⁵

Campmeeting opened in early October, 1882, in a grove about half a mile from her home. Although very feeble and hardly able to leave her bed, at noon on the first Sabbath she gave instruction to prepare a place in the large tent where she could hear the speaker. A sofa was arranged for her on the broad speaker's stand, and she was carried into the big tent and placed upon it. Those nearby observed not only her weakness but also the deathly paleness of her face. Recalling the experience some years later, Ellen White said that not only was the large tent full, but "it seemed as if nearly all Healdsburg was present."⁶

J. H. Waggoner, editor of the *Signs of the Times*, spoke that Sabbath afternoon "on the rise and early work of the message, and its progress and present state."⁷ Waggoner also presented signs that showed that the day of God was very near. When he had finished his address, Ellen White turned to her son Willie and Mrs. Ings, who were at her side, and said, "Will you help me up, and assist me to stand on my feet while I say a few words?" They aided her to the desk. "For five minutes I stood there," she later recalled, "trying to speak, and thinking that it was the last speech I should ever make—my farewell message." With both hands she steadied herself at the pulpit:

All at once I felt a power come upon me, like a shock of electricity. It passed through my body and up to my head. The people said that they plainly

saw the blood mounting to my lips, my ears, my cheeks, my forehead.⁸

Every eye in the audience seemed fixed on her. Mr. Montrose, a businessman from the town, stood to his feet and exclaimed, “We are seeing a miracle performed before our eyes; Mrs. White is healed!” Her voice strengthened, her sentences came clear and full, and she bore a testimony such as the audience had never heard before. J. H. Waggoner filled out the story in his report in the *Signs*:

Her voice and appearance changed, and she spoke for some time with clearness and energy. She then invited those who wished to make a start in the service of God, and those who were far backslidden, to come forward, and a goodly number answered to the call.⁹

Uriah Smith, who was also present, reported in the *Review and Herald* that after the miraculous healing “she was able to attend meetings . . . as usual, and spoke six times with her ordinary strength of voice and clearness of thought.”¹⁰ Referring to the experience, Ellen White said, “It was as if one had been raised from the dead. . . . This sign the people in Healdsburg were to have as a witness for the truth.” This event, which seemed to be a turning point in her physical condition, opened the way for a strong ministry.¹¹

There was more than one miracle that took place at the 1882 Healdsburg campmeeting. Young E. J. Waggoner, son of J. H. Waggoner, at 27 years of age attended the campmeeting where Ellen White was miraculously healed. E. J. Waggoner was born to Adventist parents in 1855. He grew up in Michigan, and later graduated from Battle Creek College where he also met and married his wife Jessie Moser. Waggoner then left Battle Creek to pursue a medical degree, which he obtained from Long Island College Hospital in Brooklyn, New York, graduating in 1878.¹² After receiving his M.D. degree, Waggoner returned to work in the Battle Creek Sanitarium until around 1880 when he moved to California. It was

here, at the 1882 Healdsburg campmeeting, that Waggoner had a most remarkable experience as he sat a little apart from the body of the congregation listening to Ellen White preach.¹³ Waggoner would later describe his experience as being as real as that of Paul’s experience on the road to Damascus:

It was during a talk given by you [Ellen White] twenty-one years ago [1882] that I received the light which has been the great blessing of my life and which so far as I have kept it in view, has guided me in the study of the Bible. Therefore I have always had peculiar evidence of the fact that God has used you for a special work in His cause.¹⁴

Many years ago, the writer sat in a tent one dismal rainy afternoon, where a servant of the Lord was presenting the *Gospel of His grace*; not a word of the text or texts used, nor of what was said by the speaker, has remained with me, and I have never been conscious of having heard a word; but, in the midst of the discourse an experience came to me that was the turning point in my life. Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally. It was all for me. If I could describe my feelings, they would not be understood by those who have not had a similar experience, and to such no explanation is necessary. I believe that the Bible is the word of God, penned by holy men who wrote as they were moved by the Holy Ghost, and I knew that this light that came to me was a revelation direct from heaven; therefore I knew that in the Bible I should find the message of God’s love for individual sinners, and I resolved that the rest of my life should be devoted to finding it there, and making it plain to others. The light that shone upon me that day from the cross of Christ, has been my guide in all my

Bible study; wherever I have turned in the Sacred Book, I have found Christ set forth as the power of God, to the salvation of individuals and I have never found anything else.¹⁵

This experience would guide him in the study of the Bible for the rest of his life and prepare him for taking that message of divine grace to a church languishing in a Laodicean condition. Clearly, God had kept His promise to Ellen White a year before and was raising up other workers to take the place of James White. He was also placing on their hearts the same burden of presenting Christ in all of the Bible, and giving a fuller view of the plan of salvation and righteousness by faith.

It was only a short time after this experience that by God’s providence Waggoner would meet A. T. Jones, and together they would bring a “most precious message” to the church. It was God’s intent that when the latter rain message was accepted, it would soon go to the entire world with a loud cry.

A. T. Jones was born in 1850, and unlike Waggoner, did not grow up in an Adventist home. He joined the army at age twenty and had served for fourteen months before some Adventist publications fell into his hands.¹⁶ On August 8, 1874, Jones was baptized in Walla Walla, Washington Territory. For weeks he had been “earnestly seeking the Lord,” and a few days earlier he had received “bright evidence of sins forgiven.”¹⁷ After his conversion and baptism, he immediately joined I. D. Van Horn in evangelistic work and raising up churches in the Northwest. In 1877, he was married to Frances Patton and was ordained as a minister the following year. Unable to attend further training at Battle Creek, Jones had to rely on his love for reading for his education. Early on, he became one of the most well-read defenders of religious liberty.¹⁸

Only a few months before the Healdsburg campmeeting, Ellen White penned words which carry significant meaning in light of Jones’ and Waggoner’s conversion experiences. God would choose men that were taught by God rather than the schools of the day:

In the last solemn work few great men will be engaged. . . . But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed.

God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. . . . God will manifest that He is not dependent on learned, self-important mortals.¹⁹

God had not given up on His people. He had kept his promise to Ellen White. He was preparing workmen who would bring in “an element in this work that we have not had yet.”²⁰ Workmen who would be able to “preach Christ more,” that the “most precious message” of an “in dwelling Christ” so vital for God’s people, would be proclaimed. That the church, and the world, “should know more of Him upon whom all our hopes and success here, and of Heaven hereafter, depend.”²¹ Heavenly plans were set in place that the “mighty energies of the Holy Spirit” might soon fall upon the church and renew their palsy-stricken souls. **NEP**

- 1 This article is adapted from Ron Duffield, *The Return of the Latter Rain* (4th Angel Publishers, 2010).
- 2 Ellen G. White Manuscript 9, “Responding to New Light,” Feb. 3, 1890; in *The Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), 540, emphasis supplied. This

description of Ellen White sitting by her dying husband was given years later as she preached to those leaders gathered at the 1890 General Conference. She made a direct connection between this promise that God had made and the message that was being presented by Jones and Waggoner, which so many were at that time rejecting.

- 3 Ellen G. White to W. C. White, Letter 17, Sept. 12, 1881, 2-4.
- 4 *Spirit of Prophecy*, Volume 4 would not be finished until October 1884. Nine months later, on July 25, 1885, Ellen White, with her son W. C. White and several others, headed to Europe for a two-year stint, returning in July, 1887. While in Europe she would once again be led to take up her work on a revision and addition to *Volume 4* as she spent time in the land of the Reformation (see Arthur L. White, *The Lonely Years* [Hagerstown, Md.: Review and Herald, 1984], 249, 291, 374). God was preparing this book, *The Great Controversy*, for wide distribution in the United States and around the world. The 1888 edition of *The Great Controversy* was published just in time to meet the Sunday law crisis developing in America.
- 5 The following paragraph and section are adapted from, Arthur L. White, *The Lonely Years*, 203-205.
- 6 Ellen G. White, Letter 82, Feb. 28, 1906.
- 7 J. H. Waggoner, *Signs of the Times*, Oct. 26, 1882.
- 8 Ellen G. White, Letter 82, Feb. 28, 1906.
- 9 J. H. Waggoner, *Signs of the Times*, Oct. 26, 1882.
- 10 Uriah Smith, “Close of the California Campmeeting,” *Review and Herald*, Oct. 31, 1882, 680.
- 11 Ellen G. White, Letter 82, Feb. 28, 1906. See also, Ellen G. White, “My Health Restored,” *Signs of the Times*, Nov. 2, 1882, p. 484.
- 12 Clinton Wahlen, *Selected Aspects of Ellet J. Waggoner’s Eschatology and Their Relation to His Understanding of*

Righteousness by Faith, Master’s Thesis, Andrews University, July, 1988, xiii. Clinton states: “All of the published sources are inaccurate in stating that EJW received his M.D. from Bellevue Medical College, although he apparently took one session of classwork there.” See also: Pearl W. Howard to L. E. Froom, Jan. 17, 1962, p. 1 (Document File #236, Ellen G. White Estate, Washington, D. C.).

- 13 The fact that Ellen White was healed on October 7, 1882, and mentions nothing of the “gloomy day” (possibly rain or fog in that area during the month of October), leads me to believe that Waggoner’s experience took place on October 14, 1882, the second Sabbath of the Campmeeting.
- 14 E. J. Waggoner to Ellen G. White, Nov. 3, 1903. See also, E. J. Waggoner to Ellen G. White, Oct. 22, 1900.
- 15 E. J. Waggoner, *The Everlasting Covenant* (International Tract Society, 1900), v. See also, E. J. Waggoner, “Confession of Faith,” May 16, 1916.
- 16 “Jones, Alonzo T.,” *Seventh-day Adventist Encyclopedia*, vol. 10 (Hagerstown, Md.: Review and Herald, 1996), 832.
- 17 A. T. Jones, *American Sentinel* (nondenominational), July 1923, 3; in George R. Knight, *From 1888 to Apostasy* (Washington, D.C.: Review and Herald, 1987), 15.
- 18 Marlene Steinweg, “A. T. Jones: Editor, Author, Preacher,” *Lest We Forget*, 4th Quarter, 1997, 2.
- 19 Ellen G. White, *Testimonies for the Church*, vol. 5 (Mountain View, Calif.: Pacific Press, 1948), 80, 82, written June 20, 1882.
- 20 Ellen G. White Manuscript 9, “Responding to New Light,” Feb. 3, 1890; in *1888 Materials*, 540.
- 21 James White, “Eastern Tour,” *Review & Herald*, Feb. 8, 1881, p. 88.

Ron Duffield, a fifth-generation Seventh-day Adventist, lives in Dixie, Washington.

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www.nnecprayerministries.com.

1 Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press, 1956), 94.

Kelly Veilleux serves as the Director of Prayer Ministries in Northern New England Conference. Kelly and her husband Ray, live

in Smithfield, Maine, and Kelly attends the Waterville SDA Church. They have 7 children and 14 grandchildren. Along with family time and ministry events, Kelly also loves to spend time in the North Maine Woods, kayaking and hanging out at their camp on Moosehead Lake. Her passion is revival and reformation and teaching people about prayer as she

eagerly awaits the soon return of Jesus, King of Kings! For more information about the NNEC Prayer Ministries, go to www.nnecprayerministries.com.



Elie Wiesel, The Great Controversy, and Us by Bill Brace

Not too many weeks ago I sat and

listened to a radio interview of the famed human rights activist and Nobel Peace Prize winner, Elie Wiesel. As most know, Elie Wiesel is a survivor of the Nazi death camps of World War II. He originally gained notoriety with his book, *Night*, published in the late 1950s, which describes the physical and emotional horrors of his time in Auschwitz Birkenau.

Unlike many other moderns of his culture and nationality who endured the gargantuan loss of family and loved ones, Elie Wiesel has not become an atheist. Quite the contrary: he still maintains a belief in God. (That is remarkable of itself. Probably most of us, given similar circumstances, would be sorely tempted to deny the existence of God.)

As I sat in fascination and listened to the interview, I was impressed with statements that came from the lips of this highly revered world personage. Such as: "I love prayer." "The faith of the believer is deeper than the faith of the non-believer." "Whatever I say, I speak within faith." "I *never doubted* God's existence."

But Elie Wiesel went on to make other statements that hit the bull's eye for those who struggle with the type of character God possesses. Such as: "I do not doubt His existence. I doubt His justice, his presence." And, "In any case, I do not understand it, and I am not happy."

One of the many products of this man's fertile mind is his famous book, *The Trial of God*. The topic, of course, should resonate with every Seventh-day Adventist. We, the ones who give great acclaim to the Great Controversy motif, can certainly find a compatibility with the thought of God on trial. One of our defining scriptural passages is found in Romans 3:4, "Let God be true. . . . As it is

written: 'That You may be justified in Your words, And may overcome when You are judged.'"¹

Many Jewish minds see a parallel between the essence of Wiesel's work and the ancient "trial of God" in the book of Job. Certainly, when reading the introduction of that ancient trial, it is easy to understand why Thomas Carlyle, the 19th century English writer, considered the first chapter of the book of Job the greatest drama ever written.² There is no need to review the intriguing story which unfolds in those chapters of holy writ. Suffice it to say, the questions raised in the book's dramatic dialogue continue to linger to this very day. And they are not always easy to answer.

However, the emergence of the Seventh-day Adventist Church on the plain of history is not an accident of time nor incidental in the controversy between God and Satan. Integral to this universal issue is the message of the First Angel as articulated in Revelation 14:6, 7, "Then I saw another angel flying in the midst of heaven, *having the everlasting gospel*, to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, 'Fear God and give glory to Him, for the hour of *His judgment* has come'" (emphasis supplied).

Quite obviously there is a connection between the gospel and the judgment of God. I do believe God's remnant church has a unique role to play in the climactic hours of this drama in our proclamation and in our living witness to the messages of Revelation 14. The servant of the Lord, Ellen White, verifies our role in innumerable occasions in her inspired writings.

As we have been counseled, there is a message that finally gives relief to the stalemate of six millennia, and that is the message of Christ Our Righteousness in the unique setting of the Most Holy Place

of the heavenly sanctuary. This message alone can produce a people that will bring vindication, through words and action, to the character of God.

Is such a statement one of conceit? Au contraire! In fact, it is designed to bring with it abject humbleness of mind and heart in each participant and witness.

The denouement is just upon us. May we show ourselves to be faithful to the One who has been faithful to us!

One last, brief question: Do we have something to give to the Wiesels of our world—those who have heartfelt and legitimate questions born of unspeakable genocide? We must! And remember, Ellen White makes the statement: "The slumbering faculties of the Jewish people are to be aroused. The Old Testament scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul."³

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1 All Scriptures are taken from the *New King James Version*.

2 See F.W. Boreham, *The Uttermost Star* (London: The Epworth Press, 1928), 246.

3 Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald, 1970), 578.

Bill Brace has been involved in urban ministry for over twenty-five years. He pastors Seventh-day Adventist congregations in Braintree and Norwood, Massachusetts. In addition, he maintains an active radio ministry. His program "Portraits of God" is currently heard on several stations around the United States. He and his wife, Melanie, live in Norfolk, Massachusetts, and they have three grown children, one son-in-law, a daughter-in-law, and four beautiful grandchildren.

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